



Islamic Online University

Explanation of the Six Pillars of Faith

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Notes based on Sharh Usool Al-Emaan by Shaykh
Muhammad ibn Saalih al-'Uthaimeen

Module 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah (ﷻ), we praise Him, seek His help and forgiveness; we repent to Allah (ﷻ) and seek refuge in Him from the evils of our own selves and from our wicked deeds. Whosoever Allah (ﷻ) guides, none can misguide him, and whomsoever He misguides, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allah (ﷻ) alone, without a partner or associate. I further bear witness that Muhammad (ﷺ) is Allah's true slave and Messenger; may Allah's Salaah and Salaam¹ be upon Muhammad, his good and pure family, and upon his noble companions and those who follow their path.

It proceeds then:

The knowledge about Tawheed² constitutes the most noble and necessitated knowledge, because it represents the knowledge about Allah (ﷻ), His Names and Attributes, and His rights upon His bondsmen. This knowledge is the key for the way to Allah (ﷻ), and it is the foundation for His Legislation. That is why there is a consensus amongst all the Messengers to invite people to Tawheed. Allah (ﷻ) says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِيْ إِلَيْهِ أَنْهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): Laa ilaaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (alone and none else).³

Allah (ﷻ) bears witness on His wahdaniyyah: being the only true God Who deserves to be worshipped alone and Who has no coequal in Himself as well as in His Names and Attributes. The angels and people of knowledge also testify for His wahdaniyyah:

¹ The Salaah of Allah (ﷻ) upon Prophet Muhammad (ﷺ) is exalting his mention before the angels close to (but below Allah), the Most High, who arose above His 'Arsh (Throne) which is above the seven skies. The angels also praise the Prophet (ﷺ). The Salaam is Allah's safeguarding of the Prophet (ﷺ) from deficiencies and any kind of evil. When the Muslim says "Sallallaahu 'aleihi was-salaam", he invokes Allah (ﷻ) to grant His Praise and Security to the Prophet Muhammad (ﷺ). See Ibnul Qayyim's Jalaa'ul Afhaam Fee Fadlis-Salaati-wa-Salaam 'alaa Muhammadin Khairil 'Anaam, p.128. Published by Daar Ibn Katheer, Damascus, and Maktabat Daat At-Turaath, Al-Madeenah, 1408Hj/1988.[Translator]

² Tawheed is maintaining the belief that Allah (ﷻ) is the only true God worthy of worship and that He is the true and only Rabb of everything and that He is unique in His Divine Names, Attributes and Actions.[Translator]

³ Soorah Al-Anbiya' 21:25

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

الْحَكِيمُ

Allah bears witness that Laa ilaaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Laa ilaaha illa Huwa, the All-Mighty, the All-Wise⁴.

Given this acknowledgment of the rank of Tawheed, it is therefore incumbent upon every Muslim to give proper consideration to this matter through learning, understanding, education, and conviction, in order for him to establish his Deen⁵ on a sound foundation, confidence and submission that would give him the good fortune of sharing its fruits and results.

⁴ Soorah Aal-'Imran 3:18

⁵ Deen: Is more comprehensive in its meaning than the Western concept of "religion". Every aspect of life subscribes to the revelation from Allah (ﷻ). Therefore, Deen covers life in all of its various stages and complexities. [Translator]

الدين الإسلامي

The Deen of Islam

Islam is the Deen which Allah (ﷻ) has sent Muhammad (ﷺ) with; Allah (ﷻ) made it the last of religions and perfected it for His creation; He made it a completion of His Favours upon them, and chose it to be their Deen; No other religion is accepted from anyone except the Deen of Islam. Allah, (ﷻ) says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ^٦

“Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allah, and the Last (end) of the Prophets.”⁶

He (ﷺ) also says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا^٧

“This day⁷, I have perfected your religion for you, and completed my Favour upon you, and have chosen for you Al-Islam as your Deen.”⁸

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ^٩

“Truly, the Deen before Allah is Al-Islam.”⁹

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ^{١٠}

“And whosoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”¹⁰

⁶ Soorah Al-Ahzab 33:40

⁷ This Aayah (verse) was sent down during the Hajjatul Wadaa' (Farewell Pilgrimage) of the Prophet (ﷺ), on the Day of 'Arafah which was a Friday. [Translator]

⁸ Soorah Al-Ma'idah' 5:3

⁹ Soorah Aal-Imran 3:19, this means that Islam is the only Deen that Allah (ﷻ) will accept from His slaves. See the Tafseer of Ibn Katheer for the above Aayah. [Translator]

¹⁰ Soorah Aal-Imran 3:85

Allah (ﷻ) ordained that mankind must submit to Him in Islam. He said addressing His Messenger (ﷺ):

قُلْ يَٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ
لَا إِلٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآٰمِنُوا بِاللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلَّذِي يُمْمِنُ بِٱللَّهِ
وَكَلِمَتِهِ ۖ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

“Say (O Muhammad ﷺ) ‘O mankind! Verily, I am sent to you all as the Messenger of Allah - to whom belongs the dominion of the heavens and the earth. La ilaaha illa Huwa (none has the right to be worshipped but He); it is He who gives life and causes death. So believe in Allah and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write, who believes in Allah and His Words¹¹, and follow him so that you may be guided.”¹²

It is reported in Saheeh Muslim¹³ on the authority of Abu Hurairah (رضي الله عنه), that Allah’s Messenger (ﷺ) said:

والذي نفسُ محمد بيده ، لا يسمعُ بي أحدٌ من هذه الأمة: يهودي ، ولا نصراني ، ثم يموتُ ، ولم يؤمنْ
بالذي أرسلْتُ به؛ إلا كان من أصحاب النار

“By Him (Allah) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Tawheed), but he will be from the dwellers of the (Hell) Fire.”¹⁴

The belief in the Prophet Muhammad (ﷺ) is the attestation with full acceptance and submission, not just mere attestation, that what he brought forth is the truth. That is why Abu Taalib (the uncle of the Prophet ﷺ) did not become a believer in the Messenger (ﷺ), despite his attestation to what the Prophet (ﷺ) brought forth and his witness that it is the best of religions.

¹¹ Allah’s Words include all the Messages sent to the Prophets: The Qur’aan, the Torah, the Gospel (in their original texts), Az-Zaboor, and the Psalms. Also it includes, Allah’s Word Kunn (Be!) - and he was i.e. Jesus, son of Mary, (ﷺ). See M. M. Khaan and M. T. al-Hilaalee's Interpretation of the Meanings of the Noble Qur’aan, Soorah 7, Aayah 158. [Translator]

¹² Soorah Al-A’raf 7:158

¹³ Is a collection of authentic hadeeth narrations compiled by Imaam Muslim: Abul Hasain Muslim ibn al-Hajjaaj ibn Muslim al Qushairi an-Naisaburi (202 or 206-261 AH / 817 or 821-875 CE). [Translator]

¹⁴ Saheeh Muslim, Volume 1, Hadeeth Number. 284

The Deen of Islam embraces all of the human welfare that is comprised in the previous religions; it is distinguished above all religions in its suitability for all times, places, and nations. Allah (ﷻ) addresses His Messenger (ﷺ) saying:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ط

“And We have sent down to you (O Muhammad ﷺ) the Book (this Qur’aan) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scripture).”¹⁵

The suitability of the Deen means that adhering to Islam does not contradict the welfare of the Ummah (Muslim community at large) in any place or in any time. Indeed it is its betterment. This does not mean, however, that the Deen is subjugate to every time, place, and Ummah as some people like it to be.

The Deen of Islam is the Deen of the Truth, whoever truly adheres to it, Allah (ﷻ) guarantees him victory and makes him prevail on everyone else who doesn’t. Allah (ﷻ) says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He it is Who sent His Messenger (Muhammad ﷺ) with guidance and the Deen of the truth to make it prevail over all (other) religions even though the Mushrikeen hate (it).”¹⁶

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٨﴾

“Allah has promised, to those among you who believe, and do righteous deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them; and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will

¹⁵ Soorah Al-Ma'idah' 5:48

¹⁶ Soorah As-Saff 61:9

surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqoun (rebellious, disobedient to Allah).”¹⁷

The Deen of Islam is ‘Aqeedah (Creed) and Sharee’ah (Legislation), and it is perfect in both. Islam commands:

1. The Tawheed and forbids Shirk (setting associates with Allah ﷻ).
2. Truthfulness, and forbids lying.
3. Justice¹⁸, and forbids oppression.
4. Trustworthiness, and forbids treachery.
5. Faithfulness, and forbids betrayal.
6. To be good and dutiful to one’s parents, and forbids being disrespectful to them.
7. Keep ties with relatives of kinship, and forbids severing the ties with them.
8. To have good relations with one’s neighbourhood, and forbids all forms of ill-treatment to the neighbours.

Generally speaking, Islam commands all noble morals, and forbids all ill and despicable manners; it also commands righteousness and forbids wrong. Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Verily, Allah enjoins Al-‘Adl (i.e. justice and worshipping none but Allah) and ‘Al-Ihsaan¹⁹, and giving help to kith and kin²⁰, and forbids Al-Fahshaa’²¹, Al-Mankar²², and Al-Baghy²³.”²⁴

¹⁷ Soorah An-Nur 24:55

¹⁸ Justice is establishing equality between similar things and differentiating between different things. Justice is not absolute equality as generalised by some people when they say: “The Deen of Islam is the Deen of equality” Establishing equality between different things is injustice that is not brought forth by Islam, and the person who does that is not to be praised.

¹⁹ Al-Ihsaan: In this Aayah it means to be patient in performing one’s duties to Allah (ﷻ), totally for Allah’s sake and in accordance with the Sunnah of the Prophet (ﷺ) in a perfect manner. [Translator]

²⁰ Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from the father’s side), then your maternal uncles and aunts (from your mother’s side), and then other relatives. [Translator]

أركان الإسلام

The Pillars of Islam

Arkaan ul-Islaam are its basic foundation upon which it is established; they are five, mentioned in the narration by Ibn Umar (رضي الله عنه) in which the Prophet (ﷺ) said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةٍ : عَلَى أَنْ يُوحَّدَ اللَّهُ - وَفِي رَوَايَةٍ عَلَى خَمْسٍ - : شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَإِقَامُ الصَّلَاةِ ، وَإِيتَاءُ الزَّكَاةِ ، وَصِيَامُ رَمَضَانَ ، وَالْحَجِّ (فَقَالَ رَجُلٌ : الْحَجُّ ، وَصِيَامُ رَمَضَانَ ، قَالَ : (لَا ، صِيَامُ رَمَضَانَ ، وَالْحَجُّ) ، هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Islam is raised on five (pillars): To establish His Tawheed [and in other narration “The Shahadah (testimony) that La ilaaha illal laah (none has the right to be worshipped but Allah) and that Muhammad is Allah’s slave and Messenger], establishment of prayers, payment of Zakaat, the fast of Ramadaan, and Pilgrimage (to Makkah). A person said (to the narrator) (which of the two precedes the other) - Pilgrimage or the fasts of Ramadaan? Upon this he (the narrator) replied: No (it is not the Pilgrimage first) but the fasts of Ramadaan precede the Pilgrimage, this is how I have heard it from Allah’s Messenger (ﷺ).”²⁵

First: The Shahadah of:

لا إله إلا الله ، محمد رسول الله

La ilaaha illal laah, Muhammad Rassoulul laah

Is the decisive belief expressed on the tongue as though one sees with his own eyes the certainty of his firm conviction. The fact that the Shahadah has been made as a single pillar despite the multiplicity in what is being attested, is because of either of the following (reasons):

²¹ Al-Fahshaa’: All evil deeds, e.g. illegal sexual intercourse, disobedience to parents, to tell lies, to steal, etc. [Translator]

²² Al-Munkar: All that is prohibited by Islamic Law: polytheism, disbelief, and every kind of evil deed, etc. [Translator]

²³ Al-Baghy: All kinds of oppression. [Translator]

²⁴ Soorah An-Nahl 16:90

²⁵ Agreed upon hadeeth: The text is from Saheeh Muslim.

1. The Messenger (ﷺ) is a bearer (of news) about Allah (ﷻ). Attesting, therefore, that he (ﷺ) is a true slave of Allah (ﷻ) and a bearer of the Message (of Islam) is an integral part of the meaning of Shahadah (La ilaaha illal laah), or
2. That the two testimonies La ilaaha illal laah, and Muhammad Rassoulul laah, are the (required) bases for the rightness of deeds and of their acceptance, since both, the validity and acceptance of deeds, cannot be achieved without Al-Ikhlaas to Allah (ﷻ) [sincere devotion of intentions to Allah (ﷻ) alone] and Mutaba'ah (following) of Rassoulul laah (ﷺ). It is through Al-Ikhlaas that the Shahadah of La ilaaha illal laah is realized, while through Al-Mutaba'ah of Rassoulul laah (ﷺ), the Shahadah that Muhammad (ﷺ) is Allah's slave and Messengers is manifested.

Some of the Benefits attained by the declaration of the great Shahadah include the liberation of the heart and soul from slavery to the created, and from following paths other than the Messengers' path.

Second: Regarding the Establishing of Prayers: it is worshipping Allah (ﷻ) by performing it in the right and perfect manner²⁶ and on its prescribed times. Some of its Benefits include the openness of the chest, contentment and joy, and restraint from committing sins and wrong-doings.

Third: The Giving of Zakaat: is devoting worship to Allah (ﷻ) by offering the obligatory prescribed amount of charity deducted from the wealth upon which Zakaat is due. Some of its Benefits are: purifying the self from immoral characteristics like misery, and fulfilling the needs of Islam and Muslims.

Fourth: Fasting: it is devoting worship to Allah (ﷻ) by refraining from everything known to nullify the fast during the days of the month of Ramadaan.

Fasting coaches the self to endure the relinquishment of what it is like seeking to gain the pleasure of Allah (ﷻ).

Fifth: The Hajj to The House of Allah (ﷻ): is worshipping Allah (ﷻ) by going to the Sacred House (Al-Ka'bah) to execute the rites of Hajj.

Some of its Benefits include: the training of the self to expend physical and financial sacrifices in obedience to Allah (ﷻ). This is the reason why Hajj is considered as one kind of Jihad in the cause of Allah (ﷻ).

The Benefits that we have mentioned above regarding the basics of Islam, and others which we have not mentioned, makes of this Ummah a virtuous and purified Islamic Nation adhering to Allah (ﷻ) through the Deen of Truth, and treats the created with

²⁶ As detailed by the Prophet Muhammad (ﷺ) in his authentic Sunnah. See for example an excellent collection of the narration's describing the Prophet's Prayer in Shaykh Naasir-ud-Deen Al-Albaanee's book: "The Prophet's Prayer". [Translator]

justice and truthfulness. This (conclusion) holds true because the right adherence to the rest of the Islamic Laws depends upon the proper practicability of the above basics.

The status of the Ummah will thrive and prosper as long as it properly adheres to the matters of its Deen. The degree of its prosperity that may escape is proportional to the degree of abandonment of good adherence to matters of its Deen. Whoever seeks an evidence for this, let him read the saying of Allah (ﷻ):

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

“And if the people of the towns had believed and had the Taqwa (piety, fear of Allah), certainly, We should have opened for them the blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crime, etc.). Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep? Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play? Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are lost.”²⁷

Let him also examine the history of those who preceded because history is a lesson for people of thought, and an insight for anyone free from any obstructing barrier to his heart. And it is Allah (ﷻ) alone whose Help can be sought.

²⁷ Soorah Al-A'raf 7:96:99

أسس العقيدة الإسلامية

The Foundations of the Islamic Creed

The Deen of Islam, as it is discussed above, is a Deen that compromises ‘Aqeedah (matters of Faith) and Sharee’ah (Laws, Legislation, and Judicial aspects). We indicated some of its Laws and mentioned its Arkaan which are considered the basis of its Legislation. As to the ‘Aqeedah Al-Islaamiyyah (The Islaamic Creed), its basis is:

The Belief in Allah (ﷻ), His Angels, His Books, His Messengers, the Last Day, and Al-Qadar²⁸, its good and bad.

These basis are verified by evidences from the Book of Allah (ﷻ) [i.e. The Qur’aan] and from the Sunnah of Allah’s Messenger (ﷺ). In His Book, Allah (ﷻ) says:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets.”²⁹

He (ﷻ) says about Al-Qadar:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٢﴾

“Verily, We have created all things with Qadar, and Our Commandment is but one, as the twinkling of an eye.”³⁰

In the Sunnah of Allah’s Messenger, the Prophet (ﷺ) said in his reply to Jibreel (Gabriel) when the latter asked him about Emaan (Faith):

²⁸ Al-Qadar is the Ability of Allah (ﷻ), where He knew, wrote, willed and created all things in predestined proportions and precise measures. See the book “Al-Qadaa’ wal Qadar” by Dr. Saleh As-Saleh.

²⁹ Soorah Al-Baqarah 2:177

³⁰ Soorah Qamar 54:49-50

الإيمان: أَنْ تَوْمَنَ بِاللَّهِ ، وَمَلَائِكَتِهِ ، وَكُتُبِهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الْآخِرِ ، وَتَوَمَنَ بِالْقَدَرِ: خَيْرُهُ وَشَرُّهُ

“Emaan is to believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and to believe in Al-Qadar, its good and its bad.”³¹

³¹ Collected by Imaam Muslim.